

Jesus: A Life: Week 14

The Last Supper and Our Salvation

Big Idea: The Last Supper Reminds Us Of How Christ Accomplishes Our Salvation.

Read the Bible:

Luke 22:1-23

STUDY

*** Before interacting with this guide, all leaders should study the referenced texts using the HEAR Method. It's also important to encourage your group members to read the text using the HEAR Method. ***

H: Highlight, or take note of, things in the passage that stick out to you as you read.

E: Explain what the passage means by asking simple questions of the text:

- **Why was this written?**
- **To whom was it originally written?**
- **How does it fit with the verses before and after it?**
- **Why did the Holy Spirit include this passage in the book?**
- **What is He intending to communicate through this text?**

A: Apply the text to your life. What does God want you to learn from this text?

R: Respond to God in prayer.



22 Now the Feast of Unleavened Bread drew near, which is called the Passover. ² And the chief priests and the scribes were seeking how to put him to death, for they feared the people.

Judas to Betray Jesus

³ Then Satan entered into Judas called Iscariot, who was of the number of the twelve. ⁴ He went away and conferred with the chief priests and officers how he might betray him to them. ⁵ And they were glad, and agreed to give him money. ⁶ So he consented and sought an opportunity to betray him to them in the absence of a crowd.

The Passover with the Disciples

⁷ Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. ⁸ So Jesus sent Peter and John, saying, “Go and prepare the Passover for us, that we may eat it.” ⁹ They said to him, “Where will you have us prepare it?” ¹⁰ He said to them, “Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters ¹¹ and tell the master of the house, ‘The Teacher says to you, Where is the guest room, where I may eat the Passover with my disciples?’ ¹² And he will show you a large upper room furnished; prepare it there.” ¹³ And they went and found it just as he had told them, and they prepared the Passover.

Institution of the Lord's Supper

¹⁴ And when the hour came, he reclined at table, and the apostles with him. ¹⁵ And he said to them, “I have earnestly desired to eat this Passover with you before I suffer. ¹⁶ For I tell you I will not eat it until it is fulfilled in the kingdom of God.” ¹⁷ And he took a cup, and when he had given thanks he said, “Take this, and divide it among yourselves. ¹⁸ For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.” ¹⁹ And he took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” ²⁰ And likewise the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood. ²¹ But behold, the hand of him who betrays me is with me on the table. ²² For the Son of Man goes as it has been determined, but woe to that man by whom he is betrayed!” ²³ And they began to question one another, which of them it could be who was going to do this. ¹

¹ [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Lk 22:1–23.



Summary

I am prone to forgetfulness. Dates, meetings, numbers, names I forget anything and everything. My wife constantly chides me, "Dallas, write it down." She knows that I generally never forget anything I write down. Writing it down serves to grave it in my mind. It also serves as a reminder. I'll see it and remember what would otherwise be forgotten.

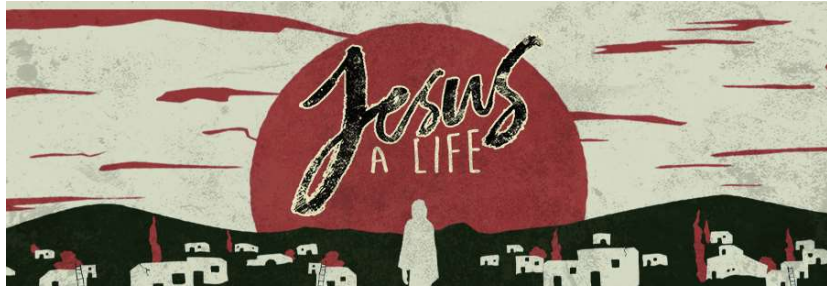
The same is true for all of us in our spiritual walk. We are prone to forget just how great what Christ has done for us is. That's why the Last Supper is such a crucial moment in Christ's final hours.

The disciples would've approached this meal as they had the many Passover meals before this moment. Passover was huge for the Jewish people. It was a night of worship and gratitude for how God had so graciously delivered them from Egypt. This was a night to remember what God had done and renew commitment to Him. Jesus had even bigger plans. He was about to reveal just what the Passover was all about.

In the midst of the meal, Christ takes the bread. "This is my body, broken for you." Jesus is showing them, not just what's about to happen to him, but why. He is going to be broken for them. Then, "This is my blood, poured out."

All of this was done to show just what Christ was about to do on the cross. He wasn't just going to die. He was going to die for our salvation.

This Last Supper becomes the basis for our Lord's Supper. We now take the body and the blood and remind ourselves of just what Christ did for us. Why? Because we are so prone to forget.



Leading Your Group

Community Time

Start group by asking for Prayer requests and checking in on everyone.

Bible Study

***Have everyone in your group read assigned scripture before meeting. ***

Start Group by Reading Luke 22:1-20

Major Lessons – (These are the “Lesson Points” in Class)

Point No. 1: Jesus didn't die on accident.

As we watch Jesus' journey toward Jerusalem we can begin to think that his ultimate death on the cross was a tragedy. Here is a man who has done so much good. He's healed the sick, fed the hungry, raised the dead. Yet, he is viciously murdered by his own people.

What a tragedy.

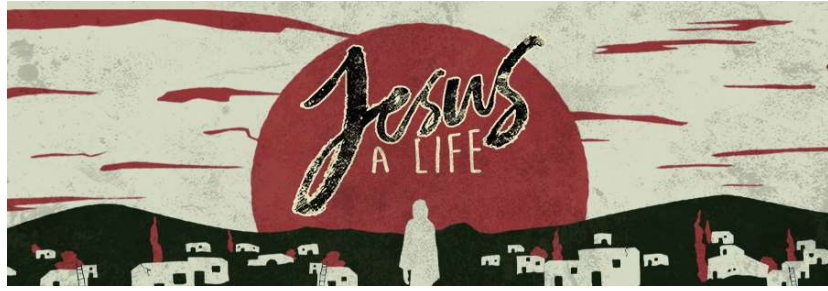
That would be missing the point of the Last Supper though. At the Last Supper, Jesus reminds us that none of this is a tragic accident. Him going to Jerusalem, Him dying on a cross, it happened for a reason.

His body was broken, for us.

His blood was poured out, for us.

Jesus died so that we might have life.

Discuss: Why is it so important that we not view Jesus' death as tragedy, but as the ultimate victory?



Are you ever tempted to think that as Jesus went to the cross, he was just another powerless victim?

Point No. 2: The Last Supper Starts a New Meal for a New Covenant

Jesus points out that his blood is the start of the new covenant. This would have drawn the disciples back to Exodus 24. There the covenant between God and Israel was sealed with the blood of animals.

Now Jesus is saying a new covenant is here. This covenant is not sealed by the blood of animals. It's sealed by the blood of Christ.

What is this new covenant? The new covenant Jesus brings is a new heart. Instead of writing the law on tablets, Jesus writes the law on our hearts.

Jeremiah 31:33

³³ For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.

This is what scripture means when it says that anyone in Christ is a “new creation.” We are men and women with new hearts.

Discuss: How have you seen evidence of God giving you a new heart, a heart that wants to obey God?

Point No. 3: Closeness to Christ Does Not Equal Relationship with Christ.

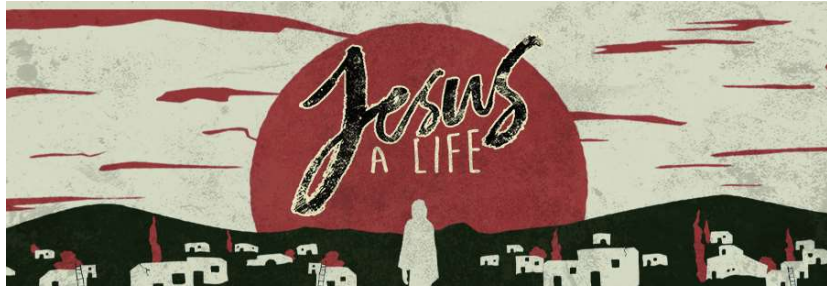
The most heartbreaking part of this story lies with Judas' betrayal. Here we have someone who was with Christ from the beginning deciding that Christ is no longer meeting his needs. So, Judas agrees to sell Christ out.

The most troubling part of this is that Judas has seen all that Jesus has done. Yet, in this moment he chooses to betray the man who has raised the dead to life and calmed the seas.



We might be wondering how this could have ever happened. How could he have fallen so far. Judas is a cautionary tale to all of us, being close to Jesus does not mean that you have a relationship with Jesus.

Discuss: How can we be sure we know Jesus and aren't just close to him?



Resources

Expositor's Bible Commentary

B. *The Passion of Our Lord* (22:1–23:56)

1. *The agreement to betray Jesus* (22:1–6)

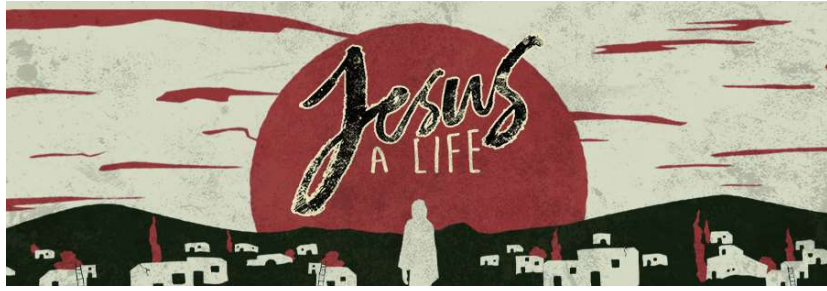
Luke's passion narrative begins ominously with a description of Judas's plot. Only Luke says that "Satan entered Judas" (v. 3). Although Conzelmann's theory that the period between Jesus' temptation and this event is free from satanic activity is wrong (cf. Notes), there is certainly a focus on these two times of heightened satanic opposition. Ellis (*Gospel of Luke*, p. 248) observes, "In the temptation Satan entices; in the passion he threatens."

1–2 The "Feast of Unleavened Bread" (v. 1) lasted seven days (Exod 12:15–20). The Jewish dates for Passover were Nisan 14–15 (early spring). The Feast of Unleavened Bread followed it immediately and also came to be included under the Passover.

Earlier the Pharisees were prominent in opposing Jesus (cf. comment on 5:17). Now the "chief priests and teachers of the law" were taking the initiative against him (v. 2). In that society the priests were not only religious leaders, but they also wielded great political power. The scribes (teachers of the law) were involved doubtless because their legal expertise would be useful in building a case against Jesus. Matthew, Mark, and Luke all take pains to show that "the people" (*ton laon*) were a deterrent to the schemes of the leaders.

3–6 Among the Synoptics only Luke exposes Judas's plot as the work of Satan (v. 3; but cf. John 13:2, 27). Moreover Luke alone mentions the presence of the "officers of the temple guard" (v. 4). It was probably their soldiers who captured Jesus (John 18:3). Municipalities had their own officers and so did the Jerusalem religious establishment. Luke alone mentions that, in betraying Jesus, Judas sought to avoid the crowds (vv. 4–6).

Notes



- 1–6 The theory by Conzelmann (*Theology of Luke*, in loc.), alluded to above, about a period in Jesus’ ministry that was free from satanic activity, is ably refuted by S. Brown, *Apostasy and Perseverance*, pp. 6–12.
- 4 Στρατηγοῖς (*stratēgois*, “officers of the temple guard”) is literally “soldiers.” On soldiers in the ancient world and in Luke’s writings, see TDNT, 7:704, 709–10.
- 6 Ἐξωμολόγησεν (*exōmologēsen*, “consented,” “promised”) is, contrary to customary usage, in the active, thereby apparently giving emphasis to Judas’s eagerness (Marshall, *Gospel of Luke*, p. 789).
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2. *The Last Supper* (22:7–38)

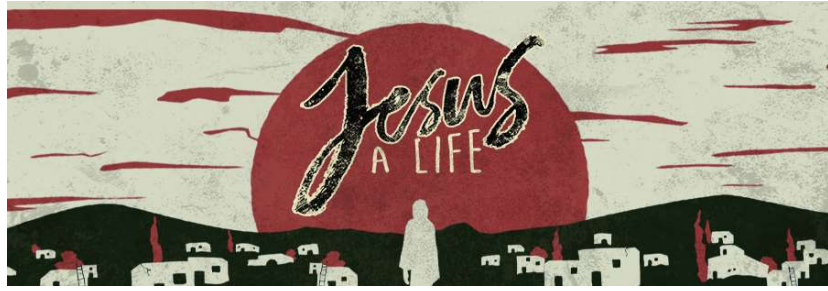
7–13 Luke now sharpens his chronology (in v. 1 he only mentioned that the Passover was “approaching”). NIV adds the word “lamb” (v. 7) as an implication of the text. A kid could also be used. Luke clearly states that it was the day of sacrifice—normally Nisan 14. The actual Passover meal was celebrated after sundown, when, according to Jewish reckoning, the next day, Nisan 15, had begun.

Luke shows that Jesus initiated plans for the Passover arrangements (v. 8; Matt 26:17 and Mark 14:12 mention only the disciples’ question, v. 9). Jesus’ instructions guaranteed privacy, indeed, secrecy, perhaps to avoid his premature arrest. Verses 10–12 show his supernatural knowledge. The right person Jesus asked his disciples to follow would be a man carrying a water jar (v. 10). Ordinarily only women carried jars; men used leather skins for water.

The “large upper room” (v. 12) was on the second story under a flat roof, accessible by an outside stairway. It was “furnished” with the couches for reclining at a Passover meal and with necessary utensils. Things were “just as Jesus told them” (v. 13), showing that he was far more than a “teacher” (v. 11), though that term was customary.

14–18 Sometimes, as has often been observed, Luke does not use the terminology of vicarious atonement when we might expect him to. Thus in vv. 24–27, the passage describing the rivalry between the disciples and the contrasting servant role Jesus adopted, Luke does not include the “ransom saying” in Mark 10:45. Nevertheless, the strong link Luke forges with the Passover underscores the redemptive motif. In the Transfiguration narrative (9:31), he has already used the Greek word *exodos* (NIV, “departure”), with its redemptive connotations, to describe Jesus’ approaching death. This passage also exhibits the strong orientation to the future that characterizes Luke’s Gospel.

Both of Jesus’ opening statements are strongly worded. “I have eagerly desired” (v. 15) represents a strong double construction with a Semitic cast—*epithymia epethymēsa* (lit., “with



desire I have desired”). The second statement begins with an emphatic future negative: I will not eat (*ou me phagō*, v. 16). A similar construction occurs in v. 18. Together the sentences convey the depth of Jesus’ feelings at this time and the immense significance of what is taking place. Grammatically the statements may imply that, though he had greatly desired to do so, Jesus would not partake of the Passover (so J. Jeremias, *The Eucharistic Words of Jesus*, 2d ed. [London: SCM, 1966], pp. 207–18). Luke’s placement of the saying may also imply this, as he puts it before the actual meal, in contrast to Mark and Matthew, who place it after the meal (Matt 26:29; Mark 14:25). It is still likely, however, that Jesus actually did partake when, as the host at the meal, he “took” the cup and the bread (vv. 17, 19, 20). The word “again” (*apo tou nyn*, lit., “from now on”) in v. 16 accords with this likelihood. But insofar as it represents the word *ouketi*, it might be better omitted, for the text is uncertain and probably not original here (cf. Notes). In any case, what Jesus would not eat till the coming of the kingdom is described simply as “it” (*auto*, v. 16) and probably means the lamb rather than the meal as a whole (Marshall, *Gospel of Luke*, p. 796).

Unlike the other accounts of the Last Supper, Luke mentions a cup before (v. 17), as well as after (v. 20), the bread. That vv. 19–20 are missing from some Western texts complicates this difference. If the words were not in Luke’s original account there would be a difficult problem—the mention of a cup before but not after the bread (v. 17). In spite of some arguments to the contrary, it seems reasonable to hold the authenticity of vv. 19b–20?. Luke has apparently combined his data from various sources to describe both the Passover setting of the supper (vv. 7–18) and the institution of the Lord’s Supper (vv. 19–20) instead of following Mark (cf. Notes). If so, the seeming disjunction and the problem of the two cups are understandable. The cup of v. 17 may be the first of the traditional four cups taken during the Passover meal. In this case, Jesus’ comments come at the beginning of that meal. This cup was followed by part of the Passover meal and the singing of Pss 113 and 114. Alternately, the cup of v. 17 may be the third cup, mentioned both here in connection with the Passover setting and again in connection with its place in the Eucharist, on which Luke focuses (v. 20).

The uncertainties of the passage should not detract from the high significance of the saying itself. The meal is a turning point. Jesus anticipated it; and he likewise anticipates the next genuine meal of its kind that he will eat sometime in the future, when the longed-for kingdom finally comes, or, in Luke’s characteristic vocabulary, “finds fulfillment” (*plērōthē*, v. 16; the saying in v. 18 has a near parallel in Matt 26:29; Mark 14:25). The believer in the present age observes the Lord’s Supper “until he comes” (1 Cor 11:26).

19–20 As stated above, the words of institution in these verses may come from a non-Markan source. Similar wording in 1 Corinthians 11:24–25, written before A.D. 60, shows that it was



probably an early source, used by both Luke and Paul. This supports the reliability of Luke's research (1:1–4). The suffering motif is consistent with Jesus' understanding of his mission as the Suffering Servant.

The "bread" (*arton*, v. 19) was the thin, unleavened bread used in the Passover. "Gave thanks" translates the verb *eucharisteō*, the source of the beautiful word Eucharist, often used to signify the Lord's Supper. Luke alone has "given for you" (*hyper hymōn didomenon*) in the saying over the bread, as well as "poured out for you" (*to hyper hymōn ekchynnomenon*) in the cup saying (v. 20).

"In remembrance of me" (v. 19) directs our attention primarily to the person of Christ and not merely to the benefits we receive (of whatever nature we may understand them to be) from taking the bread and cup. The final cup, following the sequence of several refillings during the Passover, signifies the "new covenant" (v. 20) in Jesus' blood. The disciples would have been reminded of the "blood of the covenant" (Exod 24:8), i.e., the blood used ceremonially to confirm the covenant. The new covenant (cf. Jer 31:31–34) carried with it assurance of forgiveness through Jesus' blood shed on the cross and the inner work of the Holy Spirit in motivating us and enabling us to fulfill our covenantal responsibility.

21–23 Because this saying follows the Last Supper, one might assume that Judas was present at the institution of the Lord's Supper. Matthew 26:21–25 and Mark 14:18–21, along with John 13:21–27, indicate that Judas was there at least for the Passover, for he had dipped the bread in the dish. John 13:30 says that Judas went out immediately after that; so apparently he was not there for the supper itself. But since John does not actually relate the events of the supper, this is only an implication. By mentioning the "hand" of Judas (v. 21), Luke draws attention to his participation in the Passover (or supper), thus heightening the tragedy. In each of the Synoptics, this saying about the Son of Man (v. 22) includes reference to the "man" who will betray him. The Greek word *anthrōpos* thus appears twice, making a sober play on the word "man."

The use of "decreed" (*hōrismenon*, v. 22) emphasizes divine sovereignty, a theme dominant in Luke, though this particular word occurs rarely in the NT (cf. Acts 2:23; 10:42; 17:31; cf. also Rom 1:4). Instead of "decreed," Matthew (26:24) and Mark (14:21) have "it is written" (*gegraptai*). Divine sovereignty is balanced by human responsibility; so Jesus pronounces a "woe" on the betrayer. The same balance occurs in Acts 2:23. Luke alone among the Gospels has v. 23, which shows not only the disciples' concern but also the secrecy that still surrounded Judas's treachery.

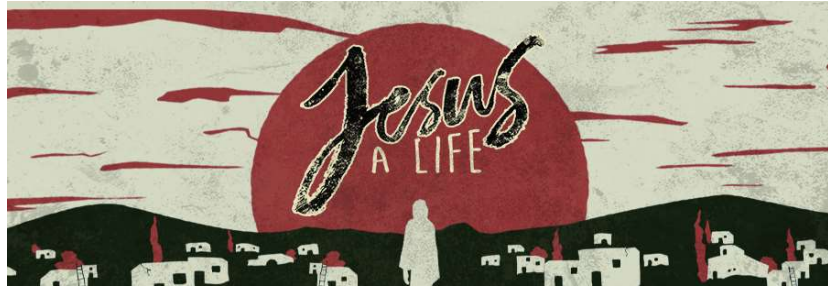
24–27 Their questions about this treachery leads immediately, in Luke's order of events, to the disciples' argument—shocking on this solemn occasion—about precedence. See also the similar



grasping after status that follows the passion prediction in Matthew 20:17–28 and Mark 10:32–45. The differences between the Gospels warrant our treating Luke’s account of this argument as distinct from its near parallels. The word “considered” (*dokei*, “seems,” “is regarded”) in v. 24 is well chosen since status has to do with self perception and with how one desires to be perceived by others. Jesus replies by reminding the disciples of two objectionable characteristics of secular rulers. First, they “lord it over” (*kyrieuousin*) others (v. 25). First Peter 5:3 warns elders in the church against this attitude. Second, they are given the title “Benefactor” (*euergetēs*, v. 25), which was actually a title, not merely a description (Cf. TDNT, 2:654–55). The form of the verb “call” (*kalountai*) may be middle or passive. If the former, it may imply that these Gentile rulers were not passively waiting to be called Benefactor but sought the title for themselves. In Matthew 23:7, Jesus disapproved of a similar kind of status seeking. Actually he himself is the true “Benefactor.” In Acts 10:38 Peter uses a verbal form of the word describing Jesus as going about “doing good” (*euergetōn*).

In v. 26 “but you” is emphatic with the word “you” standing at the very beginning of the clause (*hymeis de*). Jesus makes two points about true greatness. First, one should not seek the veneration given aged people in ancient Near Eastern society but be content with the lower place younger people had. This allusion to youthfulness does not appear in Mark 10:43 and is one of the variations that point to a different setting for Luke’s record of the conversation. In v. 27 Luke includes another fresh illustration from social custom. The person sitting at a dinner table had a higher social position than the waiter, who was often a slave. This illustration recalls the example of the Lord Jesus, who washed his disciples’ feet as they reclined at the table of the Last Supper (John 13:12–17).

28–30 Verse 28 is not in Matthew or Mark; it shows that Jesus’ trials kept on between his temptation by Satan (ch. 4) and the passion events. It also recognizes the faithfulness of the disciples during this time. The fidelity of one of them is about to be tested severely (v. 31). This theme of testing and faithfulness is prominent in Luke (S. Brown, *Apostasy and Perseverance*). The comparison “just as” (*kathōs*, v. 29) is like that Jesus gave his disciples in the commission in John 20:21, which was comparable to the one he received from his Father. Here in Luke the picture is not just that of a commission but of a conferral similar to a testament. There may also be a suggestion of the new covenant referred to in v. 20. The verb *diatithemai* (“confer”) here (v. 29) is cognate to *diathēkē* (“covenant”) there. (For a similar promise in noncovenantal language, see 12:32.) The idea of a messianic banquet is reflected in v. 30 (cf. 13:28–30 and comments). Matthew’s parallel to this verse is preceded by a reference to the “renewal of all things” (*palingenesia*) instead of to the kingdom (Matt 19:28). The parallel in Matthew speaks of twelve thrones, but Luke omits the number, possibly to avoid the problem of Judas’s

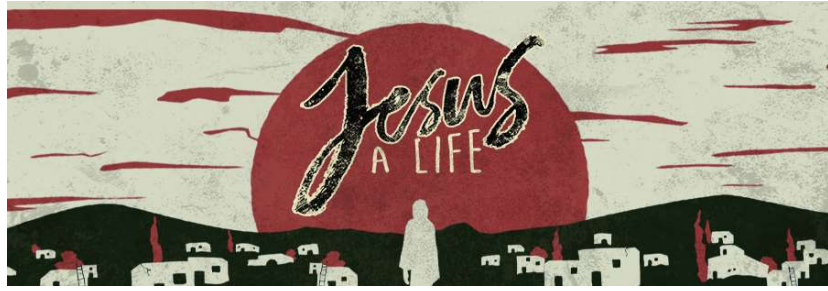


occupying one of them. Since Luke does specify that there are twelve tribes, the omission is not important. (On the role of the Son of Man and the saints in judgment, see Dan 7:9–18.) Specific designation of the number of tribes of Israel with respect to their future role does not appear again in the NT till Revelation 7:1–8.

31–34 Only Luke records these words to Peter, at the same time omitting Jesus’ prediction of the disciples’ failure and their being scattered (Matt 26:30–32; Mark 14:26–28). He also omits any reference to Jesus’ postresurrection appearance in Galilee, likewise omitted in his Resurrection narrative (cf. comment on 24:6). While Luke has stressed the faithfulness of the disciples and might not wish to mention their defection, he does refer forthrightly to Peter’s coming defection (v. 31), where he attributes it to the direct activity of Satan. In Matthew and Mark there is a transition from the scene of the Last Supper to the Mount of Olives before the prediction of the disciples’ defection is given. In Luke, Jesus’ warning to Peter comes immediately after Jesus’ commendation for the disciples’ faithfulness and his promise concerning the kingdom. This makes a strong contrast. The repetition of Simon’s name adds weight to the warning. The metaphor of sifting implies separating what is desirable from what is undesirable. Here the thought is that Satan wants to prove that at least some of the disciples will fail under severe testing. The first occurrence of “you” in v. 31 is in the plural (*hymas*). This refers to all the disciples in contrast to Peter, who is addressed (v. 32) by the singular “you” (*sou*). Notice the use of the name “Simon” for Peter, apparently characteristic of Luke or of his special source.

Jesus’ prayer that Simon’s faith would not fail (v. 32) has occasioned discussion over whether it was or was not answered. The verbal phrase “may not fail” (*mē eklipe*) probably means “may not give out” or “may not disappear completely” (as the sun in a total eclipse). If this is correct, then Jesus’ prayer was certainly answered. Peter’s denial, though serious and symptomatic of a low level of faith, did not mean that he had ceased, within himself, to believe in the Lord. Nevertheless his denial was so contrary to his former spiritual state that he would need to “return” (*epistrephō*) to Christ. The whole experience, far from disqualifying Peter from Christian service, would actually issue in a responsibility for him to strengthen his brothers. Peter’s overconfident reply (v. 33) includes a reference to death found among the four Gospels only here and in John 13:37. The prediction of his denial (v. 34) is substantially the same in all four Gospels, despite some differences in detail. Luke alone specifies that in the denial Peter will say he does not even know Jesus.

35–38 This short passage is difficult to interpret. The difficulties lie in (1) the syntax of v. 36 (cf. Notes); (2) the problem of Jesus’ apparent support for using weapons, which is hard to reconcile with his word to Peter when the latter used the sword (Matt 26:52); and (3) the



seeming reversal of the instructions Jesus gave the Twelve and the seventy-two on their missions (9:1–3; 10:1–3). Thus there is a question as to which principle regarding the use of force is normative for the church.

It is common to solve difficulties (2) and (3) by taking Jesus' words as ironical. But if that were so, v. 38b—"That is enough"—would be hard to understand; for it would seem to continue the irony when one would have expected a correction of the disciples' misunderstanding of it. Any approach to a solution must take into account the fact that later, when the disciples were armed with these swords, Jesus opposed their use (vv. 49–51). Moreover, the tone of v. 52 is nonmilitant. Verse 36 clearly refers back to 10:4, the sending of the seventy-two; both passages mention the "purse" (*ballantion*) and the "bag" (*pēra*). (See also the sending of the Twelve in 9:1–6, where the bag is mentioned, but not the purse.) Here in v. 35 there seems to be an affirmation of those principles in the question "Did you lack anything?" Yet a contrast is also clearly intended. That contrast may imply that Jesus' earlier instructions were a radical statement applicable only to discipleship during his lifetime. On the other hand, however, it more likely indicates, not a reversal of normal rules for the church's mission, but an exception in a time of crisis (cf. "but now," *alla nyn*). Jesus is not being ironic but thoroughly serious. Since he told them not to buy more swords than they had (v. 38), and since two were hardly enough to defend the group, the swords may simply be a vivid symbol of impending crisis, not intended for actual use.

Verse 37a is one of several clear quotations of Isaiah 53 in the NT. (The UBS Index of Quotations cites John 12:38; Rom 10:16; Matt 8:17; Acts 8:32–33; 1 Peter 2:22.)

Notes

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- 7–23** The composition of this passage is complex. Verses 7–13 seem to be dependent on Mark 14:12–16. Verse 14 differs from Matthew and Mark and may be from a special source. Verses 15–17 are unique to Luke, with v. 18 showing some similarity to Mark 14:25. Except for the first and last phrases, vv. 19–20 appear to be from a non-Markan source, possibly one also used by Paul for 1 Cor 11:23–26, modified in the process. If this is so, it reflects a very early form of the tradition that contains the words of institution of the Eucharist. Taken together, the verses constitute an original narrative edited by Luke from different sources.
- 7** Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων (*ēlthen de hē hēmera tōn azymōn*, "then came the day of Unleavened Bread"). It is not certain on what day of the week Jesus celebrated the Passover. Few scholars question that Jesus was crucified on a Friday. There is considerable doubt, however, as to the chronological relationship between the Passover, the Last Supper, and the Crucifixion. Some infer from John 13:1; 18:28; 19:14, 31, 42, that the Passover did not occur till after Jesus was



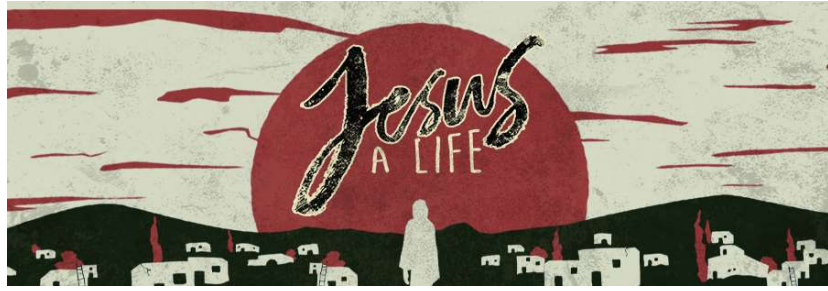
crucified. In that case the Paschal lambs would have been killed in preparation for the Passover at the very time Jesus was on the cross, which would have had strong symbolic significance. But if that inference is correct, then, assuming the chronological reliability of all four Gospels on this point, the Synoptics could not be describing a Passover meal as the setting for the Last Supper, in spite of all appearances that it was. Another approach interprets the Johannine texts above as being consistent with a pre-crucifixion Passover. N. Geldenhuys has a clear discussion of this possibility in *The Gospel of Luke*, NIC (Grand Rapids: Eerdmans, 1951), pp. 649–70.

Most scholars now look elsewhere for a solution. A. Jaubert (*The Date of the Last Supper* [New York: Alba House], 1965) proposed that the Last Supper was held on an earlier evening in the week when sectarians such as those at Qumran (site of the DSS) celebrated the Passover. This would allow more time for the trial of Jesus, as well as solving the Passover chronology. But the theory conflicts with other data. H. Hoehner (*Chronological Aspects of the Life of Christ* [Grand Rapids: Zondervan], 1977, pp. 65–93) suggests that the differences between the Synoptics and John arise from differences caused by different methods of reckoning dates by Jewish groups. If some calculated the date from evening to evening and others from dawn to dawn, both groups could celebrate the Passover on the same date but on different *days*. The Judeans (and John) might have followed one method and the Galileans (and the Synoptics) the other. Whether or not any of the schemes mentioned here is correct, at least we have several plausible solutions to this chronological problem.

16 Οὐκέτι (*ouketi*, “never again,” “no longer”) is not in some of the most reliable MSS (e.g., B or, apparently, P⁷⁵). It may have been added by a copyist who thought it made better sense (cf. Metzger, *Textual Commentary*, p. 173).

19–20 The words τὸ ὑπὲρ ὑμῶν ... ἐκχυννόμενον (*to hyper hymōn ... ekchynnomenon*, “given for you ... poured out [for you]”) are found in every Greek uncial MS except D. They are lacking in the western text and some other sources. Those who have followed the assumption that because the western text tends to include rather than omit questionable readings and that on those few occasions when it does omit readings it should be given special weight apply that principle here. Also, since copyists have a tendency to include anything they believe may be genuine, any shorter reading is given strong consideration. Furthermore, the wording is similar to 1 Cor 11:24–25, including words unusual in Luke; so there is a suspicion that this was copied from another source, perhaps combining elements from Paul and Mark.

Arguments for the longer text include the judgment that the Western text is not to be given preference (cf. K. Snodgrass, “Western Non-Interpolations,” *JBL* 91 [1972]: 369–79), the weight of all the MSS that include it, the probability that the source of the words is a very old tradition that Paul also followed, and the likelihood that the sequence of cup-bread-cup in the longer reading was perplexing to later copyists, who preferred readings that simplified the narrative. The following are among the more significant discussions: preferring the shorter text: A. Voobus, “A New Approach to the Problem of the Shorter and Longer Text in Luke,” *NTS* 15 (1968–69) 457–63; preferring the longer text: H. Schürmann, *Traditionsgeschichtliche Untersuchungen* (Dusseldorf, 1968), pp. 159–92; cf. Ellis, *Gospel of Luke*, pp. 254–56; Marshall, *Gospel of Luke*, pp. 799–801.



36 Ὁ μὴ ἔχων (*ho mē echōn*, lit., “the [person] not having”; NIV, “if you don’t have”) lacks a direct object. It is not clear whether we should (1) supply the same object as in the first clause, “purse,” meaning that if they lacked money they should sell their cloaks to get money for swords, or (2) supply the word “sword” from the end of the clause, where it serves as the object of the verb ἀγορασάτω (*agorasatō*, “buy”), since a sword is the needed item. The first is more balanced grammatically, but the final command to buy a sword is the same either way.

²

THE BIBLE PANORAMA

CHAPTER TWENTY-TWO

V 1–6: PASSOVER PLOT When the religious leaders look for a way to kill Jesus, Satan influences Judas Iscariot, one of the twelve. Judas agrees to betray Jesus in return for monetary payment. He will lead them to Jesus at a time when there is no crowd to be antagonised by or to witness their taking Jesus into custody. **V 7–23: SPECIAL SUPPER** Peter and John prepare the Passover in a room designated by Jesus for the Lord’s Supper and divinely preserved for Him. Jesus, with His disciples, takes the form of words of the Passover and applies them to Himself. His body and His blood will be given for them and God’s covenant will be ratified in the shed blood of His Son. But He knows that one will go out to betray Him. The disciples question who the betrayer will be. **V 24–30: DISTURBING DISCORD** Amazingly, at such a sacred time, the disciples then dispute which of them will be the greatest. Jesus teaches that the greatest is the one who serves. He bestows kingdom rights and privileges on His disciples who have continued with Him in various trials. **V 31–34: PETER’S PRESUMPTION** Jesus prophesies about Peter, that he will fall but will be restored to strengthen his brothers. Peter then proclaims, with impulsive presumption, that he is ready to be imprisoned or to die. Jesus responds that before the rooster crows, he will deny Jesus three times. **V 35–38: COMING CLIMAX** Jesus gives other

² Walter L. Liefeld, “[Luke](#),” in *The Expositor’s Bible Commentary: Matthew, Mark, Luke*, ed. Frank E. Gaebelein, vol. 8 (Grand Rapids, MI: Zondervan Publishing House, 1984), 1023–1031.



instructions to the disciples to meet the changing circumstances. God tells Him that the climax is coming when He will be 'numbered with the transgressors', (in accordance with the prophecy of Isaiah chapter 53), and that the Scriptures will be fulfilled about Him. He faces the cross. The disciples tell Jesus that they have two swords. Jesus tells them he has heard enough about that.

V 39–46: PAINFUL PRAYER Jesus continues His habit of praying on the Mount of Olives. His disciples follow Him. He tells them to pray that they will not enter into temptation, and then goes a short distance away and prays that the will of the Father will be done by Him, even if it means His taking the cup of suffering and sacrificial death on the cross. In agony and in earnest prayer His sweat becomes 'like great drops of blood falling down to the ground'. Christ returns from prayer to find His heavily sorrowful disciples not praying, but asleep. He wakes them to rise and pray in order to resist temptation.

V 47–53: DIVINE DIGNITY Judas leads the crowd of people to arrest Jesus and approaches to kiss Him. Jesus quietly rebukes Judas by asking if he will betray Him with a kiss. He restores the right ear of one of the servants of the high priest, severed with a sword wielded by one of Jesus' disciples (identified elsewhere as Peter). Jesus, calmly and rhetorically, asks the religious rulers and the captains of the temple why they did not try to seize Him when He was with them in the temple every day. Then He quietly concedes that this is their hour of darkness, and He does not resist. What dignity we see in Christ.

V 54–62: DISTANT DISCIPLE Peter, following afar off, three times denies that he knows Jesus. As His Master prophesied, the rooster crows. Jesus turns and looks at Peter, who remembers. He goes outside to weep bitterly.

V 63–65: MASTER MOCKED The guards mock and beat Jesus. They play a game with Him. They blindfold Him and ask Him to prophesy who hit Him. They insult Him in many ways. There is no response from Jesus.

V 66–71: TRUTHFUL TESTIMONY After an all-night ordeal, Jesus is led to the council (the Sanhedrin) of the elders, chief priest and scribes. Jesus tells the Sanhedrin that in the future, the Son of Man (a title used to refer to Himself) 'will sit on the right hand of the power of God'. He then confirms, in answer to their question, that He is the Son of God. Jesus never shrinks from telling the truth about Himself, or about others. They take this as a confession of blasphemy and move on to the next unconstitutional stage in their perverted judicial process, intent to do to death the Son of God.³

³ Gerard Chrispin, [*The Bible Panorama: Enjoying the Whole Bible with a Chapter-by-Chapter Guide*](#) (Leominster, UK: Day One Publications, 2005), 442–443.